12

COUNSEL
TO THE
True English:
OR, A
WORD OF ADVICE
TO THE
JACOBITES.

By a True Member of the Church of *England*, as by Law Eſtabliſh'd.

In a Letter to a Friend.

Licenſed, May 22. 1691.

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COUNSEL TO THE True English: OR A WORD OF ADVICE TO THE JACOBITES.

In a Letter to a Friend.

SIR,

YOU are pleas'd to desire my Opinion in reference to the Times, in answer whereunto I am the freer to impart my sentiments, that (if true and just) they may be improved to the reforming the erroneous Judgments of others; and if I should in any circumstance be unhappily mistaken, your kind Information may minister to my Conviction.

In plain terms, the Face of *England* is very Squalid and Uncomfortable, and from her frequent Flushings, and from the many Contractions therein visible, it is easie to guess some strange malignity hath infected the Body, and that she is thereby much out of order; suddain Startings, wild and extravagant Talking, panick Fears and Consternations, secret Susurrations and Whisperings, are infallible symptoms of an evil habit; and under these our Dear Mother at this present Juncture sorely laboureth: All which are imputed to the late Revolution, and as if so suddain a turn had brought upon her a

Vertigo, many of her Children are giddy, ſome ſtagger, and not a few are fallen from their beſt Reſolutions. It is my Opinion, That if this great Tranſaction were well conſidered and underſtood, what was not prevented might be yet amended; it is but common that ſtrange things ſhould raiſe admiration, but where an Extaſie or Diſtraction follows, the levity of Mens minds is blameable. The way I have thought expedient to raiſe the lapſed and confirm the unſtable, is to conſider, 1. The Occaſion requiring. 2. The Means introducing. 3. The Advantages depending upon this Change. The former will ſhew us our Ruin, Miſery and Deſolation intended: In the next we may perceive Providence juſtly, gently and ſeaſonably aſſiſting: And in the laſt (if we are wiſe) we may behold our Honour, Peace and Happineſs reſtored, and ſetled upon ſure and laſting Foundations.

1. The Occaſion requiring and urging this Revolution.

It is too unpleaſing a ſubject for the entertainment of any generous mind, (nor ſhall my Pen deſcribe the leaſt Scene of our Miſery with any ſuch intention) to reflect upon the perſon of a King, which all Nations acknowledg as Sacred. The Miſchances or Errours of Government, may with Moderation be conſidered apart from the Perſon in whoſe Reign they hapned, and truly at that unhappy time (which ought never to be forgotten) Religion, the one thing needful, was fallen below indifferent, and it was more commendable to profeſs none than the true; Vaſt Treaſures, Mountains of Wealth, and Rivers of humane Blood have been ſacrific'd in defence of Proteſtantiſm, which now became an unpardonable Crime to own, eſpecially in ſuch as ſtood Candidates for any Promotion; and what by the means of the foregoing vitiouſneſs and looſeneſs, together with the prevalency of Intereſt, many did ſo degenerate, that the favour of the Prince weighed down both the Love and Dread of God; and his Commiſſion was of more force than Gods Commands: yet theſe were the happy days which ſome nominal Proteſtants ſo heartily wiſh for again; it is no hard matter to gueſs their Zeal for the Truth, from their fond adhering to its Adverſary.

I would willingly ask thoſe Irreligious Loyaliſts, what good, what comfort to Mind or Body, they could reaſonably promiſe themſelves or poſterity (*quatenus* Proteſtants) from a Government which had brought it ſelf under the unhappy neceſſity of introducing Popery; a Government which was oblig'd either to ſuppreſs the moſt pleaſing hopes of an unlimited Power, or elſe to ſet up Idotry for its Support? This alone would quickly have been fatal to Realm; for we cannot be ignorant how Jealous God is of his Honour, how ſeverely he puniſhed *Iſrael's* deviations from the True Worſhip; What Miſeries, what Plagues, what Shame, what Captivity did their Spiritual Fornication bring upon them? And would not the ſame Means have produced the ſame Effects here as in *Judea*? How could any of us have hoped for the longer continuance of the Grace of our Lord Jeſus Chriſt among us, who muſt (having embraced the Romiſh Superſtition) detract from, and impair his Merits, by admitting the Servants into Co-partnerſhip with the Maſter in the great Work of the Mediation; and ſo deprive the Son of God of great part of his Honour to give it to the Children of Men?

Have ſo many Laborious and Learned, Wiſe and Pious Volumes, by Gods Bleſſing and Mens Travail, been wrote to defend and juſtifie our Religion; and muſt theſe without detection of the leaſt Error, be condemned to Flames as Falſe and Erroneous? Have thoſe Holy Fathers who offered up their

Lives

Lives to Fire and Sword (rather than comply with the unjuſt and impious Impoſitions of *Rome*) been honoured with the glorious name of Martyrs, and will their ungrateful Poſterity now prophanely Curſe that Title, and call them Hereticks and Rebels to the Spouſe of Chriſt? Yet this we muſt have come to, had Heaven tolerated the former Government longer. What has rob'd Truth of its Beauty, and put ſo charming a Vizard on Error, that our Arms are open for its Reception?

Why ſhould Chriſtians become weary of Gods Reigning over them by his Spirit of Grace, and of a ſudden chooſe to ſubmit themſelves to the wiles, luſts and paſſions of ſinful and miſerably miſtaken men? yet this they muſt do that will call back the late Government.

Tell me, you that are ſick of this Revolution, with what kind of Arguments do you juſtifie to your ſelves, the falſe, blaſphemous, and ungodly Doctrins of *Rome*? What Arts, what Devices, can you think ſufficient to perſwade thoſe Souls which know themſelves freed by the Blood of Chriſt, to ſerve him in Righteouſneſs and Holineſs, to practiſe ſuch a voluntary Humility as to ſubject themſelves in all their Concerns, as well Spiritual as Temporal, to the Superſtition and Idolatry, to the Pride and ſinful Traditions of the Man of Sin? Have you had your Bibles too long, and now grow weary of them; and ſo out of Policy for your eaſe, would let in that Religion which muſt (in its own defence) take them from you? Are you ſo angry with Prayers becauſe Common, and in your Mother Tongue, that you long for ſuch as are ſtrange and in an unknown Tongue, ſuch as the Prieſt alone (and ſometimes not he neither) underſtands? Have two Sacraments been thought too many and burdenſome by ſome of you, and will ſeven be lighter? But ſuch of you as have a due Veneration for both, how will you approve it when you ſhall ſee them Celebrated contrary to their Primitive Inſtitution? Inſtead of being uſed as Conduits of Grace, they are made Inſtruments of Rebellion, Blood and Cruelty. You that are now aſham'd to acquaint your loving, your grave and pious Paſtor, with the ſins which gall and trouble your Conſciences, how will you like it, when compell'd to confeſs all, even the ſmalleſt infirmity, to a cunning Prieſt, who ſhall make Merchandiſe of your Guilt, and Tyrannize over you from the knowledge of your weakneſs? Yet thus muſt you have put your Heads under their Girdles, had not this happy Revolution reliev'd you.

You who think it much to joyn with the Publick in an humble and penitent Confeſſion, and together with them receive the benefit of Abſolution, how will you take it to be ſent on tedious Pilgrimages, leaving in the mean while your deareſt concerns a prey to their Will, who ſhew you ſo little mercy? How will you like of building Hoſpitals, while your own Houſes are ready to drop upon your Heads? Will it pleaſe you to give the Sweat of your Brows, and the hard labour of your Hands, to fatten and pamper your Ghoſtly Father, and in the mean while ſee your Children ſtarve? and yet in this expectation they were come over. How will you like it to have thoſe Wives (upon whom you fear the publick Examples are too prevalent) to be opportunely converſant with perſons whoſe Religion prohibits lawful, but tolerates unlawful enjoyments? Who declare a Prieſt may not Marry, but yet may keep a Whore; and ſo they do where-ever they come.

How will it pleaſe you to ſee your Sons, which might have grown up as Plants, the Strength and Ornament of their Country, ſeduced into Monaſteries: Where nurſed up in Ignorance, Plenty and Idleneſs, they become fitted for all

manner of wickedneſs? How will you like it to ſee your Daughters cooped up in Nunneries; than which Seraglio's have been more Chaſte: where inſtead of being like poliſh'd Corners of the Temple, ſhining in Knowledge, Grace and Vertue, they ſerve as Pillars for the wanton Prieſts to hang the Trophies of their Luſts upon?

You now have the Word in ſeaſon and out of ſeaſon; you have the Touch-ſtone in your hands to try the Spirits of the Prophets by, then you muſt expect but little of this nature; peradventure a recital of ſome pretended Saints Life taken out of the Legend: And as for the truth of all things, your ſhort and eaſie way muſt be without further examination, to believe as the Church believes. Thus you muſt have pinn'd your Faith upon the Prieſts Sleeve, had the Abdicated King continued.

Conſider the horrid Cruelties of the Inquiſition; peruſe the Martyrologies; call to mind the frequent and bloody Maſſacres made by this Religion. You that are ſo fond to live under a Popiſh Government, hear what you muſt then expect! And yet to all theſe things we were condemned. Was not this therefore occaſion ſufficient to wiſh and pray for the time of our Redemption; to believe and ſpeak honourably of this Revolution? Yet have I not related the one half of thoſe inſufferable Grievances in reſpect of Religion, under which we muſt have lingred out a moſt miſerable Life. He muſt be a Papiſt inwardly (notwithſtanding all his ſpecious pretences) who admires, ſpeaks and wiſhes for ſuch an adminiſtration again.

Another occaſion requiring and urging forward this Revolution, was the Violation of our Laws.

Nothing more fully demonſtrates the Wiſdom, Piety and Juſtice of a Nation, nor redounds more to the honour of a Prince, than the enacting and executing of good and wholſome Laws: Theſe are the Cement which preſerves not only ſmaller Bodies, but the Univerſe from diſſolution: The Goods of Nature and Fortune, All the Comforts of Life are no longer pleaſant to their poſſeſſors, than the Laws are had in Veneration. It is one of the greateſt Plagues of War, that it drowns the Voice of the Law: What then can we ſay in excuſe for the late notorious Violation of them? What could be expected leſs than an inundation of miſeries, when the Fence was demoliſhed, and Mens Luſts and Paſſions ran ſo high?

To that paſs were things brought, that thoſe very Laws which gave the greateſt ſecurity to our Religion and Liberty, to our Lives and Fortunes, were upon Repealing; and they lay under the Cenſure of Prophane and Diſloyal, who did not with the greateſt Induſtry ſeek and propoſe their Aboliſhing. That humane Laws ſhould be thus trampled on, was but a Natural Conſequence to that boldneſs offered the Divine.

Amongſt the many Laws of *England* none more notable (or at leaſt our dreadful Circumſtances did ſo repreſent it) than ſuch as prohibit a ſtanding Force to be raiſed by the Prince, without the Conſent and Concurrence of his Parliament: And have not our Eyes ſeen this ſnapt as Love? Was not a Body of Men rais'd and diſciplin'd after ſuch a manner, that they were much fitter to be the Agreſſors than Defenders of their Country; to deſtroy, than guard the Peace and Liberty of the Nation? If our Throats muſt be Cut, better by our Enemies than Fellow-Subjects.

Our Laws have made proviſion, not only for the Princes Royal Prerogative, but likewiſe for Subjects juſt Right; yet how ſtrangely was the later ſwallowed

up

up of the former, and the bare pleasure of the late King signified to the All-complying Judges, was of power to disseise the Subject of his Birth-right. 'Tis as good to have nothing, as no Right to what we have.

The Laws of *England* prescribe due Limits to the Regal Power; but in our days, as if the Throne had been sick of a Tympany, all Bounds and Measures grew so uneasie, that the reasonable and modest way of Addressing, if it suited not with the Designs of Court, was termed Disloyal; and so bad a Name was next door to hanging. It is hard to bear Oppression; but most severe, not to be allow'd the liberty of declaring, and by honest and lawful means seek a redress.

They must be perversly ignorant of the Constitutions of *England*, who dare to justifie an unlimited Power, and Arbitrary Proceedings. These persons destroy both the Nature and End of Government.

Self-preservation first induc'd the associating of private Persons and Families, who agreed upon one common Interest, and upon a joynt Defence, against the Pride and Ambition of their encroaching Neighbours, who were too potent for them single and divided; and this Mother-Wit was so well approved, that in process of time it occasioned the Uniting and Incorporating of greater Companies; which deliberately chose themselves by way of stipulation, a Chief, expecting from him Defence and Protection, engaging to him Honour, Tribute and Preheminence. It was not long since, that in the Title of the English Kings, might have been read in room of *Jure hæreditario, electione populi*, which I suppose was erased, to make way for a strange gloss upon the Doctrins of Passive Obedience and Non resistance.

They that pretend to absolute Monarchy, destroy as well the End as Original of Power. For whereas the good of the governed is thereby chiefly intended, these Men have nothing further in their eye, than gratifying the Will, Lust and Pleasure of the person governing. This is a state so intolerable, that such as plead most earnestly for it, did they wisely perpend the great variety of Mens Humours, the many unlucky Contingencies to which Human Life lies obnoxious, they would soon perceive the instability of their present favour, and conclude themselves in danger of the greatest Slavery; but admit we should allow, sufficient provision was made for themselves under such a Tyranny, yet what have they (by crying up this *Diana*) done for their Posterity? What assurance have they, that the Rod the Father hath made, shall not scourge the Son? It is Vanity in the highest degree, to promise our selves the enjoyment of our Fathers, or our own Labour and Industry; when that the Laws themselves, which are our only security, cannot keep *Ahab* out of *Naboth*'s Vineyard when minded to enter.

The *Leviathan* is said to be made to take his pastime in the Sea; the Ocean is large and deep, and fitted as it were for his Recreation; but to think or say, that myriads of People, whole Countries and Kingdoms were by God created for any single person to execute his Will and Pleasure on without controul, I conceive would much derogate from the Wisdom, Justice and Goodness of God, especially when we consider such persons as they stand related to the Son of God by their Christian Profession; they that are in love with absolute Power, I perswade my self, a short change with a Subject of *France* would quickly cure their madness.

It must be dismal to the tender heart of a Christian, to think how cheap the Blood and Lives of Men grew, and what multitudes of Souls contrary to Law,

were

were sacrificed to the Idols of Popery and Arbitrary Power: Blessed be God, these high places are pulled down, and none in their Wits can wish their Restoration.

The English Laws provide, that the good be rewarded, and the bad punished; consequently inequality in dispensing Rewards and Punishments, must create great confusion; yet have the honest and upright, the truly Religious and Loyal, been Brow-beaten, discarded from Employments, burdened with Fines and Imprisonments, branded with Ignominy and Shame, and not a few done to death, while the Childrens Bread hath been given to Dogs, while Villains and Varlets, who have neither regarded God nor Man, Religion nor Honesty, farther than their particular Interests, have been strangely exalted to the highest Favour and Preferment, have been born out in their haughtiness, cruelty, impudence and injustice.

My Discourse would extend too far, should I enumerate every particular Law which lately felt the irresistable Force of Popery and Tyranny; as the bringing in of the Pope's Nuncio, which is so palpable Treason, that upon the first motion a wise Lord withdrew from Counsel, resolving to have no hand in an Affair so directly contrary to the Laws, and of so fatal a Consequence to the Good of his Country. I might likewise insist in calling to Council a professed Priest, and multitudes of the like Violations, but shall mention but one more, *viz.*

The Law of Rights, whereby Provision is made that every individual Person peacefully obtain and enjoy what ever of Right belongs to him; yet I believe since the World stood, was not this Law less valu'd than lately; witness the Suspending, Removing and Imprisoning divers Honourable and Worthy Persons; but above all, that notorious Attempt of imposing an Heir upon these Kingdoms, the Prejudices hereby intended to the next Heir and Nation were numberless; not only defrauding the rightful Heiress, but translating the Diadem out of the Family; this was the ready way to involve these Kingdoms in Blood and War, to extirpate our Religion, to confound all Foreign Alliance, to facilitate the French Conquest, to enslave a Free People; and that this was so done, matter of Fact doth testifie.

And seems it not strange to every sober and thinking Person, to hear some at this day exclaiming, Why is not the Prince of *Wales* prov'd an Impostor? I answer this Question with another, Why was not that care taken which the Law required to vindicate and clear his Birth? But whoso discreetly reflects upon the management of this matter, will observe so much Providence in confounding the Counsel of the Wise, and so much Confidence in themselves and Projects, as spoil'd the whole Contrivance, by their prepostrous Boasting of Future Events; the variety of times on which the supposed Conception was Fathered; and that in Defiance to the Judgment of the ablest Physicians, who from the Infirmities of the Queen had long before concluded a living Birth impossible; their pretended Spirit of Prophecy declared them Liars, who asserted a Male issued, and rejoyced for it publickly in some remote Countries of *England*, before the Queen knew any thing of it: (But yet this mistake was pardonable in this regard, that the Age of the Infant would allow it) The Diversity of places appointed for this Royal Delivery; the next Heirs being not call'd; what were at Hand were sent out of the way; the easie pains; the Conveniency of the Room; the Religion and Interest of the Midwife, and other Attendants; the drawn Curtains intercepting the Few Nobles then in presence from hearing or beholding; and at last, when to satisfie the Nation as was pretended

tended, the beſt of their Strength, the ſtrongeſt of their Vouchers were called, ſome were Foreigners, ſome of ſlander and mean Fortunes; not a Perſon, whoſe Religion, Intereſt or common Converſation did not directly oppoſe all Credence: And after all theſe, is there any neceſſity to make further Trouble of a thing of nothing? So far did it conduce to ſettle the Crown, to the ſucceſsful carrying on of their Deſigns, that had the thing been real, had the Queen truly conceived, had ſhe gone her time, had ſhe had ſtrength to bring forth, we ſhould have had better Atteſtants, neither *Scath*, *Bath*, nor *Tower* had kept any from ſeeing their future hopes diſappointed: But their Fear and Conſciouſneſs of the Evil intended, adviſed againſt calling too many and too honeſt Witneſſes to a palpable Forgery. Why do Men now wonder to ſee the Crown, by the over-ruling Providence of God, fallen from his Head, who in his Heart through a blind Zeal intended to rob his Family thereof? Let ſuch weigh well theſe things, that deſire ſo paſſionately a return of Times. What Safety, when the Laws are of no Force? It is full as ſecure to dwell among Rogues and Villains, who hate all Law; as among them whoſe Laws, though never ſo good, are of no further efficacy than the Will of one ſingle Perſon gives way.

2. The means by which this Revolution was brought about, were great, juſt, and moderate.

So great, we muſt principally attribute it to the Divine Providence; ſo juſt, that no rational Objection can be made againſt it; ſome colourable Stories are buz'd about, which are wholly inconſiſtent with Reaſon, the Law of Nature, or thoſe of the Kingdom; ſo moderate, that never was leſs Blood or Violence known in working ſo ſignal a Deliverance.

The Providence of God was viſible, in that, although the Kings of the Earth ſtood up, and the Rulers took Counſel together for our utter overthrow, and that their Projects were permitted ſo far to ſucceed, as might diſcover the malicious Intentions of their Authors, and convince us that our Ruin was by them concluded, yet were they blaſted before they attain'd their deſired maturity: What could effect this? What could ſnatch a Prey out of the Jaws of Deſtruction, but the powerful hand of Heaven? Providence was likewiſe ſeen in that wonderful Chriſtian Patience then exerciſed by the Subjects in general, notwithſtanding ſuch manifeſt and important Provocations, as when an illegal Army was conſtantly inſulting over them, their Charters pull'd and commanded from them, when all hopes of Juſtice were excluded, when ſuch Perſons were put into all places of Truſt, whether Sacred, Civil, and Military, as had combin'd to ſet up a Power, and introduce a Religion, which muſt inevitably and ſpeedily confound all: As none but God alone could beſtow ſuch a wonderful Patience, ſo nothing but this Patience could have preſerv'd them for a Revolution; for the leaſt Offence given, the Hereditary Title had changed to that of Conqueſt. When all had been loſt, as our Enemies deſired and expected, this Patience did ſuppreſs Choler, though not Fear; it kept the Tongue from reviling, though not the Heart from trembling; the Hand quiet, tho the Ear was daily alarm'd.

Such admirable Patience, ſuch modeſt Submiſſion would have turn'd the Heart of any Father to the Children, had not the cruel Jeſuit prepoſſeſſed it; and to prevent all opportunities of doing Juſtice, and ſhewing Mercy, ſucceſsfully adviſ'd againſt tolerating Addreſſes.

Man's Extremity is uſually Heaven's Opportunity; and when among us all humane Help failed, then did he that ſitteth in Heaven, (and alſo ruleth in the

Kingdoms of Men) ſtand up to help theſe meek and oppreſſed Kingdoms: It was from God that counſel came, (ſeeing the preſent Poſſeſſor inexorable) to apply to the next Heir, who ſtood bound in Conſcience to appear in Their Aſſiſtance, who were both Chriſtians, and part of his Inheritance; nor could he poſſibly connive at their waſte and ruin, unleſs reſolv'd upon his own Diſhonour and Damage. To his *R. H.* therefore the Nobles and Gentry of each Degree and Quality ſpeed away their Humble Petition, ſuch a large Deſcription of ſo many various and intollerable Sufferings as they were conſtrained to give, fet his Heroick Blood on fire. His own particular danger was not ſo much conſidered, as our timely Preſervation; and he reſolutely and generouſly undertakes the juſt Defence of the Forlorn, and them that had no Helper. Who doubts the Hand of the Almighty in this bleſſed Revolution? Who elſe could incline the *Dutch* (a People naturally jealous of their Liberty and Intereſt; a People highly diſoblig'd by Acts of Hoſtility and open Wars, by our unkind deſerting them in their neceſſity) to put forth the utmoſt of their Strength under the Princes Conduct in order for our Relief? It was the Righteous God who would not ſuffer the Debt contracted in the days of Q. *Elizabeth* to be longer unpaid.

Farther, When theſe were Landed, what became of the Courage of the Standing Army? Who fill'd them with that Conſternation, as to turn back in the day of Battle? Did not their Guilty Conſciences apprehend theſe Succours to be as the Armies of the Living God, againſt whom it was in vain to make Reſiſtance?

What more juſt Propoſals could a Prince ſo highly concern'd, after ſo great Advantages obtain'd, offer. Than that all Matters might be accomodated by the great Council of the Nation, a Parliament free from all manner of Corruption and Prejudice? Father *Peters* had Chriſtned their cruel, bloody and unjuſt doings by the Name of *Doing God good Service.* But now the Man, whoſe Eyes this unexpected help had opened, ſaw how Religious ſoever Holy Mother Church might ſtyle them, yet they were not juſtifiable; and therefore ſo dreaded the Examination, that he judg'd it greater Prudence to Abdicate the Realm, than be detected.

The Flock is in great Danger when the careleſs Shepherd deſerts it, but in greater when he angrily devotes it to the Ravenous Wolf: And that we were not a Prey, the greateſt Thanks are due to Heaven for ſending us ſo ſeaſonable a Deliverance.

As for Moderation, What greater could be ſhewn in every Tranſaction, than what was at this time common? Eſpecially if we regard how deſperate our Caſe was; neither the Perſon of the late K. *J.* nor any of his Attendants ſuffered the leaſt Violence, more than what the preſent Circumſtances (of which they knew the Authors) made neceſſary, or their own indiſcreet ſtiffneſs pull'd upon them.

When a blind Zeal and boundleſs Ambition ſhall change the Hearts of Princes, ſo that they have no regard, no pity, no care or concern for the Safety and Well-being of their People; theſe Tranſports render them uncapable of continuing their Government. This was once the Judgment of Crowned Heads, when they were conſulted in the Caſe of *Portugal*, whoſe King became ſo frenzical, as to kill his Subjects in ſport, and without due Proceſs of Law. What greater Madneſs can a Prince poſſibly be guilty of, Than to deſtroy and waſte his People, to rob them of their Antient and Lawful Priviledges, to bear that

mortal

mortal hatred to their Religion (though by Laws eſtabliſhed) as to Sacrifice the Profeſſors to extinguiſh the Profeſſion?

The Government of *England* is certainly Feodatory, and the Solemn Oaths taken by our Kings at their Coronation, to Govern according to Law, has ſo much more than a Ceremony, that from thence riſes the Subjects Homage and Fealty. Who knows not that one part of the Covenant being broken, all Obligations of keeping the other ceaſes? No Reaſon to cry out, *There is Treachery*, O Ahaziah, when he that exclaims is to himſelf the greateſt Traytor.

This Revolution in the main depended upon the Divine Pity and Commiſeration; the outward Cauſes thereunto moving were, The Change of Religion, Violation of Laws, Deſerting the Throne, repairing to the profeſſed Enemy of the State, ſeeking and employing Foreign Force to enſlave a Free People. Had not theſe things been, K. *J.* might have now been at *Whitehall*, and have been Lord of all true Engliſh Hearts and Affections: But what Heart can truly love, or Hand fight for that Governor that they are ſure will deſtroy them We have better Eyes, and cannot like Mocks, adore that Light which will e're long conſume us.

3. The Advantages attending this Revolution are both as great and as many as either our Neceſſities require, or our Curioſity can invent? In ſhort, Religion (with which no worldly Conſideration is worthy to ſtand in Competition) is by ſecured to us and our poſterity. The King that now Reigns, is not only fleſh of our fleſh, and bone of our bone, and ſo our Natural Liege Lord; but of our Religion alſo; and ſo he ought to be the more dear, as we are the more ſafe: Our Laws are once more Sacred, our Priviledges allow'd, our Rights aſſerted; and could we be ſo happy as to be reconciled to God by an hearty Repentance, and an honeſt Reformation; could we unite and agree among our ſelves, we are bleſt with a King, who by his Proweſs, Wiſdom, Juſtice and Goodneſs, will make us as Great, as Glorious, as Happy, and as Dreadful as ever.

Some there are (whoſe ſuppoſed numbers are not ſo dreadful as their practices Helliſh) which are induſtrious to perſwade weak and unthinking perſons into a belief of glorious times to ſucceed the Reſtoration of the Abdicated King; and by cunning and fair words they do beguile ſome unſtable perſons, and draw them from their proper and ſafer Allegiance. I would beg the ſeduced, or they that are in danger ſo to be, to conſider the Vanity of theſe Propoſals, by reflecting on the perſons who preſer them: Obſerve how they exult upon every advantage of the *French*; and are never better pleaſed than in the danger of their Native Country: It is plain, they are of a ſervile Nature, and fitted for the Yoke; and the caſe properly in their eſteem, is not ſo much whether King *W.* or *J.* ſhall be King, as that the King of *France* may become our Maſter: Pitiful ſpirited Wretches, that ſell their Liberty, their Country, for a little Gold, to a Monſtrous Tyrant!

It is notoriouſly known how diſaffected the Subject is in general, to all thoughts of a voluntary recalling a King, whoſe Ambition, Wrath and Cruelty, have been ſo dreadful: When re-inveſted with Power, what ſhall prevent a ſharp Revenge? If our *Metropolis* was ſacrific'd in Flames to gratifie the Pride and Envy of aſpiring *Rome*, nothing leſs than enſlaving the Land, a Confiſcation of Eſtates, and a general Victim of poor Proteſtants, can attone the Wrath which now is incens'd. Which of all the Advocates for ſo deſperate a Cauſe, dare ſay the late King's Zeal for Popery is abated, that his Thirſt for an unlimited Power

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is asswag'd, that he has wean'd himself from the influence of Jesuitical Counsels, that Justice and Equity, Truth and Mercy, that the good Honour and Welfare of the Realm, is any more his delight than ever? so short, if any Voyage, rarely makes such an happy alteration, especially on them who Travel where they see no Presidents to rectifie their former misapprehensions.

Since therefore so little hope of a return is to be expected from the abus'd Affection of his People; by what other means can he force his re-entry, except the *French* assistance? And it is probable, *Lewis* will with great Gallantry plead this Cause, till such time as he shall see opportunity to set up his own; but should we suppose that Generosity in that extravagantly ambitious King, that he would but clear the way unto the Throne, and then draw off; yet must we believe, so great a Charge shall be demanded, as the whole Wealth of the Kingdom cannot answer: Sure it were better Policy for us to unite, aid and assist him with a moyety, who will preserve the rest, by keeping such Enemies out, and cherishing and protecting us within our dear and native Country.

It is sufficient to make the Jolliest Heart to bleed, to forethink such troubles as must naturally follow, should some wicked mens hopes be compleated: Our Religion must truckle to Popery; our Liberty must be exchang'd into Slavery; our Rights and Priviledges into Courtesie; our Law must be *Nero*'s Will; our Country and Trade must be a prey to Foreigners; our Wives the subject of their Lust, our Children dasht against the Stones; humane Blood must wash the Streets, and cleanse the Land; and if Cruelty shall be weary before a thorough depopulation, the surviving will serve for Drudges and Laughing-Stocks: Nor let any flatter themselves of greater security, in that they have been bred Sons of *Rome*, or that they have lately conform'd to that Religion. The fear of a Relapse shall sentence the last, and want of Zeal and action in the Cause, shall be the formers Doom: besides, to support a sinking Cause, to animate Cruelty and Barbarism, all the Estates, Lands and Livings of this Realm, are devoted as an Oblation to the Church, or a Reward to the Soldier. High time is it therefore for all English Men to consider, while they have Hands and Hearts, Power and Strength, couragiously to Assert and Defend the Justice of this Revolution, and in all thankfulness to God, and Loyalty to their Majesties King *William* and Queen *Mary*, to unite and strengthen themselves against the common Enemy. They are incited by the Royal Example; they are encouraged by their own good and safety; they are compell'd to it, for *Hannibal* is now at the Gates.

FINIS.

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